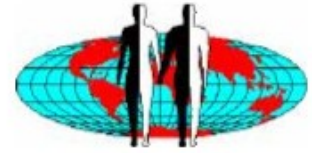


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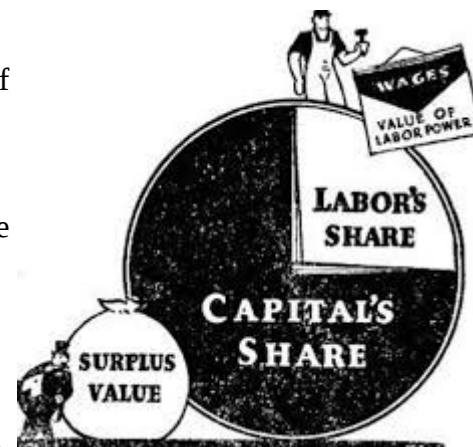
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Who Pays The Taxes?

The Panama Papers launched a wave of outrage and calls for action to reign in the corruption and tax dodging of the rich and famous. This has been going on for decades before the leaks and will probably continue for many more decades. To date, there has been little in the way of government action to change anything. Many years ago it was estimated that Canada was losing \$40 billion a year in uncollected taxes hidden in overseas accounts. Socialists are not surprised in the least because we see state governments as the executive arm of its capitalist class and are duty bound to protect the capitalist system and its profits. They are hardly likely to offend their masters and governments of all stripes who continue to fall all over themselves to reduce taxes to wealthy corporations in return for the favour of locating business in their area.

Less well known, of course, is who actually pays the taxes. Most workers are duped into believing that they come out of their wages, and, if you look at your pay cheque, it certainly seems that way. Marx's Labour Theory of value shows us that wages are the amount deemed



necessary to maintain the worker so that he is able to show up for work the next day, and to maintain his family that contains the next generation of workers. That amount varies with the epoch and place in which the worker lives. Wages are based on the amount of

https://www.podomatic.com/podcasts/dietsoap/episodes/2018-06-13T11_13_31-07_00

labour needed to prepare a worker for his job, hence a doctor with seven years of training will have a higher value than a window cleaner. Wages also are affected, like all commodities, by supply and demand. It follows, then, that the take-home pay is the important amount for the worker since that is the amount used to buy the necessities of life for him and his family. If he also paid taxes out of that amount, he would not have enough money to renew his labour and productivity would suffer.

Taxes, therefore, must come from the only source available, surplus labour, that amount produced by the worker over and above his wages. Surplus labour must also provide the rent, interest, and profits, or the gross profit figure. This concept, unfortunately, is not generally spoken about and that ignorance has allowed countless right wing parties over the last few decades to gain control of governments with the promise of lower taxes for the workers and the implication that they would gain more disposable income. Unfortunately, the reality has been that services have been reduced as governments have less income to provide them. The only winner where taxes are reduced is the capitalist class.

The Quality of Life

The Toronto Star with its customary reforming zeal, revealed the findings of the Toronto Community Foundation's annual report, "Vital Signs," in its February 28 issue. The Foundation administrators almost \$500 million in assets for individuals, families, and organizations who want their charitable donations used to improve the quality of life in Toronto.



Image <https://healthprovidersagainstopoverty.ca/>

To sum up their findings in a sentence would be: "The more money you have, the better quality of life you will have," which is hardly ever the most surprising thing you'll ever read, dear reader, however the details are interesting. The report, which is a compilation of statistics relating to health, income, housing, and education, said that Toronto's mortality rate is 16% higher for the poor than the rich. There are 64 more

deaths for every 100,000 living in poverty than for the wealthy.

Even among the poor there are differences pertaining to neighbourhood, race, gender, age, and immigration status.

For the first time in Toronto's history there are more seniors than children. One third of the families with children are single parent families. 47% of residents are immigrants and 51% belong to a visible minority group. The percentage of residents who rate their health as excellent or very good varies by neighbourhood and immigration status.

It's obvious, whether the report says so or not, that people who are struggling to pay rent, have to restrict what they pay for food, health and education. Some will need a car as a necessity and they don't come cheap.

The whole point of the report is to bring all the information it contains to the attention of politicians running for election in the Metro election in the fall. One would think those already holding office would be out seeing their electors and therefore be aware of these problems, but what whatever they are aware of, the most they can do is pass reforms which may slightly relieve some of the poverty.

As long as capitalism exists there will always be rich and poor, and to pass reforms to mitigate this is to use a band aid when a major operation is called for.

We of the World Socialist Movement do not advocate reforms. We do not oppose those individual reforms that may benefit workers, but never advocate reformism as a route to resolving the plight of the working class. To do so would attract the support of non-socialists who sideline all with reforms that workers don't need.

We hold that regardless of any benefit reforms may have for workers, they are even more beneficial to the capitalist class who gain by propping up their parasitism within a class-based society. In 1939 it was found that many young men were not fit enough to fight in the interests of British capitalism, and hence the British Medicare Act of 1948, introduced by the Labour Party, came about to help reverse this problem. Were we of the SPC to advocate reforms we would become like the Labour Party and the NDP.

Reforms do not and never can change the fundamental base of capitalist society from which all social ills flow. Our aim is to foster majority change to achieve a society of equal social access to the means of life for all so reforms and reports like the above won't be needed.

Tariffs – Schmariffs

For the first time in many years goods and services that used to move freely between Canada and the US are being constricted by trade protectionism. The US has imposed tariffs on Canadian trade which has retaliated in kind.

Earlier this year the US slapped tariffs on steel and aluminum products from around the world while Canada was exempt for a few months. In May the US decided to impose those same tariffs on Canada. Now there is a 25% tariff on Canadian steel and a 10% one on aluminum.

Prime Minister Trudeau retaliated by imposing tariffs, not merely on US steel and aluminum but also on American maple syrup, orange juice, ketchup, inflatable boats, dishwashers, whisky, hair lacquers, candles, insecticides, fungicides, herbicides, strawberry jam, pizza, quiche, soya sauce, and gherkins. How's that for, "Screw you buddy?" On each side the cost will amount to billions or dollars in tariffs; as Canada's Foreign Minister, Chrystia Freeland put it: "We'll not escalate, and we'll not back down."

To call a spade a spade, goods which are subject to tariffs are goods the government, which in the case of the US is Trump who has made the decision, want to protect the interests of the capitalist at home. Whether it was a wise decision, even when viewed within the context, remains to be seen. Trump is obviously going against the trend towards globalization, but as he demonstrated in St. Petersburg on July 16, expect the unexpected from him.

Canada sends 85% of its steel to the US and 87% of its aluminum. On June 29 when Trudeau announced the tariffs amounting to \$16.6 billion on US goods, he also said Ottawa would spend \$2 billion in support of the Canadian steel and aluminum industries. Further he said Canada will spend \$25 million to extend work-sharing agreements so employers can avoid lay-offs when orders for products decline and another \$50 million for people who lose their jobs so they can re-train and get new ones.

Everyone will be affected at the supermarket. With the tariff on consumer goods from the US being marked up

10% it's a safe bet most Canadians will buy Canadian produce.

Trump's actions, as one may expect, caused retaliation around the globe with tariffs being imposed on US goods by China and the European Union. This might have caused Trump to stop and think, never his strong suit, but that wouldn't be the point, which is the US multi-billion dollar defence industry. It needs steel and aluminum and depends on other countries to sell them to the US, which would make Trump's actions seem contradictory. The only conclusion would be he wants the US to produce more of them at home.

However there could be another explanation: US Commerce

Secretary Wilbur Ross said Canada and Mexico were being targeted with tariffs because the re-negotiation of NAFTA was not proceeding as swiftly as the US would like. He explicitly said if Trump gets what he wants he will lift the tariffs on Canada and Mexico.



Image <https://www.mapleleafweb.com/political-cartoons/us-trade-policies-hurting-traditional-allies.html>

The US tried steel and aluminum tariffs in 2002, though Canada and 80 other countries were exempt. The US International Trade Commission estimated it cost the US \$30 million annually. It also put 200,000 Americans out of work.

It's too early to say how all this will play out, but one thing we can be 100% sure, it will mean more hardship to the working class in Canada and the US and all the other countries affected by the tariffs. That it will cause unemployment is as safe a bet as any. All this whole dirty deal is a trade war between different sections of the capitalist class in their various countries, in which the world's workers have no stake in. Far far better it would be to abolish countries, abolish classes and have a world for one people.

Antidote for the People

As I was slowly walking through the massive tome of Marx in order to familiarize myself with his thought process, I came across his *Introduction to A Contribution to the Critique of Hegel's Philosophy of Right* (1843-1844). Marx includes a critique of religion and it is worthy of reminding us, socialists, why Marx considers religion as “the opium of the people.”

Marx states that, contrary to what the religious concept dictates, man (human) is not a product of religion. In fact, it is just the opposite. Marx believes that religious ideas are made up of man's (human's) estrangement to his own nature. Self-consciousness and self-esteem of man is dressed in this elaborate costume and projected out of himself.

When man does not find in himself those qualities that he attributes to religious ideals (that he no longer remembers that he created), man cannot achieve historical self-consciousness that leads to the shedding of all illusions that men wrapped himself in. Marx sees that all humans are capable of liberating themselves from chains that are nothing but their own self-limiting thought patterns. Religion is no less of a major player here.

Religion, a concept that we created somewhere in human history, became an oppressive force that dictates us the way to live (and to die – believe it or not). Today, that myth needs to be placed with other myths and should be considered a stepping stone in humans' struggle to find that they are the creators of their own fate.

"The abolition of religion as the illusory happiness of the people is the demand for their real happiness. To call on them to give up their illusions about their condition is to call on them to give up a condition that requires illusions." (Marx, 1843-1844)

Illusions comfort us by shifting the weight of responsibility to someone else or to some other concept. Marx believes that we can do better than this. We can take responsibility of creating our future. More specifically, a future that will allow us and those come

after us to live in a society that is stripped of false limitations based on assumptions of the past.

"The criticism of religion disillusion man, so that he will think, act, and fashion his reality like a man who has discarded his illusions and regained his senses, so that he will move around himself as his own true Sun. Religion is only the illusory Sun which revolves around man as long as he does not revolve around himself." (Marx, 1843-1844)

Discarding our illusions is not a once and for all task. It is a continuous activity. Current state of the world and the system we live in makes us prone to fall into the trap of creating and remaining in convenient illusions.

Yet by reminding ourselves that we have the responsibility of tomorrow in every step we take today, we can make better choices and leave behind us a world at least a little bit better.

Our dwelling in religious thoughts and expecting a divine intervention only benefits those who exploit us. We have nothing to lose but our illusions; illusions that chain us to our current condition. Let us learn to take responsibility so that we can create the world we all dream of!

By humans, for humans!

Further reading:

<https://marxists.catbull.com/archive/marx/works/1843/critique-hpr/intro.htm>



Depiction <https://www.deviantart.com/noxifer/art/Opium-of-the-people-379338232>

NB, The below article is from one of our international sympathizers, and although not typically an SPC analysis of capitalism we felt it worth publishing for our readers' interest and commentary.

UNDERSTANDING THE CRISIS

Civilization is undergoing a crisis of massive proportions. A crisis that is simultaneously social, political, ecological and economic. All these aspects, are of course, interrelated, but in the last instance are rooted in the system of economy which predominates. It is this crisis, often called the crisis of capitalism, that I chose to explore.

Before going any further, what is capitalism?

Defining the system is of the utmost importance, for without a clear understanding of what the system is, we can never get to the root of the problem. There is an assumption among naïve sectors of the left business itself, buying and selling, is capitalism. But this is not true. While market exchange and private property are necessary preconditions for the existence of capitalism, they are still not capitalism. Private ownership and exchange existed for at least 2000 years before capitalism. There are two aspects which make a system specifically capitalist. The first is the goal of production. In pre-capitalist systems the reason for an economic endeavor was consumption. Under capitalism, consumption is secondary, the primary goal is accumulation of capital. The second key aspect is the separation of the producers from the means of production, ie, wage-workers, not independent artisans or peasants. Thus a society of peasants and artisans exchanging goods is not capitalist but Simple Commodity Production (SCP).

The difference between Simple Commodity Production and Capitalism can be rendered in two formulas; The formula for SCP is C-M-C. C is the commodity produced and sold, M is the money from the transaction, and C is the commodity bought with it. Thus the peasant sells his carrots, takes the money and buys cheese with it. The goal is consumption. For capitalism the formula is M-C-M1, M is the money capital advanced to create the commodity, C, which is then sold and a greater amount of money capital M1 is the result.

The perpetual augmentation of capital is the *raison d'être* of capitalism. And when that augmentation slows down or stops, the system goes into crisis.

The capitalist economic system has undergone periodic crises, which vary in intensity and duration, approximately every ten years since the 1830s. Why this happens has been a point of contention,

virtually since the first breakdown. There are several explanations. One is the “under-consumption theory” and the second is the theory of the decline in the rate of profit. Less known are the Kondratiev cycles

Under-consumptionism is based on the obvious reality that wage workers cannot buy all of the product they produce. In order for the employer to amass profit, the workers must be paid a good deal less than the wealth they actually create. This was largely offset in the past by the fact that wage earners were only a minority of the economically active. Farmers and small business people could buy up the products produced by wage labour. Much of the production was also for developing the means of production, i.e. machine tools, locomotives, ships, infrastructure and not simple consumer goods. Once the overwhelming majority of the population became wage earners and expenditure on means of production has become less important thru cybernation, underconsumption becomes a gnawing problem.

This is the fact lying behind all the talk of stagnation due to the “decline of the middle class” (high-wage workers) who are no longer in a financial position to purchase the great masses of consumer goods that they used to. Keeping consumption up thru deficit spending during a down-turn was also the basic idea of Keynesian economics. For Keynes, underconsumption was the key problem of capitalism.

The problem with underconsumption theories is they do not explain the *periodicity* of the crises. Lack of purchasing power is an on-going problem - like a running sore - but it cannot adequately explain why ever so often the system goes into near collapse mode.

The theory of the decline in the rate of profit is also



Depiction <https://therealmovement.wordpress.com/2017/02/22/towards-a-hypothesis-of-the-final-collapse-of-capitalism/>

rooted in something obvious. Capitalist production depends upon a regular rate of profit. If an industry becomes less profitable, capital will shift away from it. Should the entire economy become less profitable, investment rates will decline and the economy will stagnate. Less obvious however is the underlying cause for the decline in that rate of profit.

Production involves two basic things, 1. machinery, 2. labour power to operate/maintain those machines. In a competitive economy, the value of the machine will simply be passed on to the product as a fraction of the cost of that machine. The only “thing” that can produce more value than its own value is labour power. This, as we have seen above, is obvious – workers produce more value than they are paid, and if they did not they would not be employed. Wage labour is thus ultimately the profit producer, not the machine the labourer operates. Competition among firms leads to cost cutting. One of the most important of these, is eliminating labour power. Mechanization (and eventually robotics and cybernation) eliminates workers. This gives an edge for the first company doing this, but eventually all adopt these changes and profit rates will soon be the same for all companies. Thus, a “race” exists to replace labour with machine. In shrinking the productive work force, the rate of profit will thus have a tendency to decline, since labour power and not machine is the root of profitability.



Image <http://www.leftvoice.org/The-Long-Depression-and-the-Future-of-Capitalism>

The decline in the rate of profit is not absolute or linear. It can be offset by cheapening the means of production, shifting factories to low-wage countries, or violently beating down wage rates at home. There

are problems with the decline in rate of profit theory. It is sometimes difficult to prove, indeed some political economists deny that it really happens. But this is not the key problem for this discussion. As with underconsumption theories, the decline in the rate of profit cannot adequately explain the periodicity of crises.

Kondratiev cycles (1) or “K-waves” are long

waves, 40-60 years of alternating high growth and stagnation. The economy comes out of stagnation through technological innovation, which raises growth and profitability. For example, the 1950s economy was based largely on petrochemicals, automobiles and aircraft. This began to go into the tank in the 1970s. A long period of stagnation has followed, to be supposedly replaced by info tech and green tech in the near future. Problems – while it explains long-term periodicity, what about in the short term? What does it say about the crisis of the 1980s? Or 2008? Which is cause and which is effect? Is it the rate of profit that determines the technology or the technology that determines the rate of profit?

How then can we look at the crisis if there are such limitations to the presumed explanations? Fortunately for us there is a school of political economists who have gone beyond the underconsumptionist-rate of profit dichotomy and created a new synthesis. This is the “Japanese School” of Kozo Uno, Makoto Itoh and Thomas Siskin.(2)

Uno sees the reoccurring crises as a matter of “overproduction of capital.” Capital expands during prosperous times, and old fixed capital is rarely eliminated. Expansion creates a rise in wages. Wage rises eventually cause a reduction of profits and an increase in prices of goods produced, not to mention a rise in demand for these goods bought by higher wages. This can bring about speculative stockpiling. Lower profits create a demand for money capital, raising interest rates. Lower profits in industry can also bring a shift of investment to speculative investments in bonds and real estate. The increase in interest rates is fatal to speculators, bringing an end to expansion and the beginning of crisis.

Collapse of speculation leads to a decline in prices of goods and credit situation deteriorates further. A chain reaction of business failures results. Lay-offs of workers lowers worker income and general wages, which it then cuts consumption, further aggravating the crisis. Capital – in the form of plants, commodities and credit documents - are effectively destroyed. Loanable capital is plentiful, yet few can borrow. Eventually, some business owners will adopt new methods and processes in light of the destruction of fixed capital. The renewal of equipment helps restore the rate of profit and a new phase of prosperity begins.

The life cycle of fixed capital... furnishes a material basis of the periodic crises, in particular it is a decisive

determinant of the circuit of business cycles, for the simultaneous renewal of fixed capital ... is the starting point for every new prosperity phase. Itoh 117

Thus the cyclic nature of crises are explained. And under-consumption, decline in rate of profit and to a large extent the K-waves, can be seen as aspects of the major contradiction, which is the over-production of capital.

Pretty clear, right? But if you think about it, this was not how the Depression of the 1930s ended. There was no “natural” restoration of production and prosperity, rather it took massive state investment and war. So too, the crisis of 2008 – which we are still in – has resulted in an astronomical amount of dollars pumped into the system – the state once more. But the Japanese political economists have an answer for that too. What I just laid out above is a pure theory of capital, or, if you like, a theory of pure capital – a capitalism which no longer exists. It is necessary for us to examine the historical stages of capitalism to comprehend the crisis.

Most of the 19th century, and mainly in Britain, there was a situation near to the ideal of a “pure” capitalism. While capitalism was always dependent upon the state (enclosing peasant property, stealing continents, destroying competitors, building infrastructure, shooting striking workers) during this period it was largely autonomous. Businesses were small by today's standards, fixed capital was relatively cheap, making it easier to set up a factory. Competition and the market were unencumbered. Workers were powerless and the employers could adjust their wages and hours more or less as they wished. Crises performed a function of eliminating the weak, were of short duration, and gave rise to new forms of production.

The growth of textile mills meant the need for transportation, giving rise to railways and steam ships. But this meant the increasing development of heavy, rather than light industry. Heavy industry, such as steel mills, locomotive factories, rolling mills and foundries, required massive investment, so joint stock companies came to the fore and individual capital could not compete. The demand for investment capital gave rise to investment banking and securities markets. Competition began to eliminate the smaller firms. The new monopolies could always limit output to raise prices or thru trusts “rig the market.” Hence market

forces were now restricted. Crises – such as the Depression of the 1870s – were much more serious than before, due to lack of flexibility rooted in the much greater costs. A demand for the state to step in arose and “free trade” gave away to tariffs. State-sponsored war production and infrastructure grew in importance. States conquered other countries to control the supply of raw materials and markets. This period was known as the Age of Imperialism and terminated in the disastrous World War.

The logic of capital – competition, markets, minimum state intervention – no longer fully operated from the late 19th Century-on. And “If bourgeois economic policy cannot successfully 'internalize the externalities' present so the logic of capital may operate autonomously, then such an economy is no longer viably capitalist, no matter how desperately chremastistic [wealth-gaining, LG] activities are engaged in...the law of value [cannot] operate when political considerations so greatly effect outputs, prices, investment, trade flows and the mobility of labor.” Bell 205

When capitalism transformed itself away from the pure model, this meant the system could not ever develop autonomously. From now on, it needed something external to it. Hence capitalism could not last

indefinitely. Decay and eventual collapse were inevitable.

Post-World War1 capitalism could not get itself out of crisis by itself. This required ever-more government involvement.

Government R and

D, macro-management of the economy, a managed currency, preserved but restricted capitalism. The “welfare state” and full employment policies of post WW2 Fordism were incompatible with labor power as a commodity. “War Keynesianism” - most especially in the USA, in which the government financed industry and R and D thru “defense” expenditure from the end of WW2 to the present, has had a major impact.

By the end of the 1960s market saturation and high labor costs cut into profitability and made manufacturing, especially in the US and Britain,



Image <http://www.newagebd.net/article/21826/karl-marx-was-right-at-some-point-capitalism-can-destroy-itself>

uncompetitive. In both countries manufacturing went into decline. US manufacturing 1970, 24.3% GDP, 2015, 12% GDP In 1985 the USA produced 28% world's goods, 2016, 18.2% (3) Loss of profitability led to a drive to undermine the welfare state and offshoring of production. The advent of neoliberalism in the late 1970s with its slashing of social services has to be seen in this light. Financial services were deregulated, leading to offshore banking, giving rise to an economy based on speculation in finance and real estate. This sector is now larger than manufacturing. Rather than productive capital we have non-productive speculation to which can be added rent-seeking thru the new forms of enclosure – intellectual property rights, GMOs, privatization of water and other natural monopolies, etc. There is the massive US debt, by which the US attempted to pull out of the 2008 crash by printing dollars and securities. By making the rest of the world accept what is actually worthless paper, the US is engaging in a form of tribute economy.

At the same time there has been a sharp decline in productive labor. A vast number of people are employed in a non-productive capacity, eg – most costs for a printed circuit come from non-productive labor. Innovation has to be continuous in a system where computers, phones etc change from year to year. Thus huge R and D costs and changing and retiring fixed capital. Bell 213

So what we have is a system that is largely non-productive, tribute-based, controlled by monopolies where the market does not really function and propped up thru the state by military expenditure and the money printing press. This is hardly the capitalism of the era of pure capitalism. All that remains of capitalism is the overwhelming predominance of wage labor and the incessant drive for accumulation. Other than that, capitalism is dead, and in spite of “libertarian” fantasies, never to be revived as a system.

We have been living – unknown to most of us – in a great transition out of capitalism for the last 100 years. Quite early on Marx and Engels saw how capitalism was transforming itself in a non-capitalist direction thru the joint stock company, state involvement and market-suppression. They felt this evolution would grease the track toward socialism. They were too optimistic, way too optimistic. Yes, the desire for a democratic economy does exist and always has. But the proponents of such change are a minority and divided by foolish dogmas and secular superstitions. Without positive change we can only get

further breakdown or out and out collapse.

I have long been dissatisfied by the orthodox Marxist notion of feudalism as a natural mode of production transitioned out of slave society. Examining classical Egyptian, Chinese and Japanese societies, I see not a specific mode of production, but a reoccurring response to the breakdown of an empire or centralized state. Breakdown results in power fragmented among warlords, gangsters, local petty chieftains. Perhaps, in the absence of socialism, we are transitioning toward a contemporary form of feudalism with the corporation as a virtual principality and the CEOs as our lords and masters.

But all is not entirely lost. The major externalities that I have avoided mentioning before now, are of course, environmental. Capitalism in its decadence has brought us to the brink of destruction with

global warming. For every self-styled socialist, there are probably ten people concerned about this massive problem. The only rational response is green energy and a steady state economy. Green energy can come about – is coming about – thru the democratic action of the population. That it is being developed and installed by mostly green capitalists is beside the point. It is happening because of external, (ie non-capitalist) forces. Ironically, there will be a great deal of growth to implement the green economy. (Retrofitting houses, building new enviro-friendly ones, electrifying rail, green energy etc) In building the infrastructure for the steady state economy, capitalism – or what is left of it – will have one last kick at the can. For steady-state means the last aspect of capitalism will vanish – endless accumulation for its own sake – and thus the capitalist system will become a museum piece along with the steam engine and the buggy whip.(4)



Image <http://drustvenaanaliza.blogspot.com/2015/03/on-law-of-tendency-of-rate-of-profit-to.html>

1. Nikolai Kondratiev, 1892-1938 Marxist political economist, a former Socialist Revolutionary, was an important member of the People's Commissariat of Agriculture where he developed a 5 year Plan for agriculture that did not entail forced collectivization. In 1925 he published “The Major Economic Cycles” where he laid

out his ideas. After Lenin's death, Kondratiev was seen as an enemy by Stalin who eventually had him arrested. He was shot in 1938, about the time of the purge of the Old Bolsheviks. He was later rehabilitated by the USSR and his works published and translated.

2. One very positive move is their separation of political economy from party politics, in an attempt to understand what is really happening and not what your tendency wishes was happening. (neoliberal economists are apologists for the corporate status quo, social democrats are underconsumptionists, as are many "orthodox Marxists". Left-communists favour the decline in the rate of profit.)

3. http://www.theglobaleconomy.com/USA/Share_of_manufacturing/

4. Does this mean capitalism will be replaced by socialism? I think if you have read this article, you will have realized that the world is a good deal more complex than 19th century thinkers thought possible. Other than the fact the system replacing capitalism will not be capitalist, who knows for sure? However, the mass desire for democracy at all levels of society would seem raise the possibility for a cooperative, self-managed socialism.

Further reading:

- Paul Mattick, "Marx and Keynes"; "Economics, Politics and the Age of Inflation"
- John Bell, "Capitalism and the Dialectic"
- Makoto Itoh, "Value and Crisis."
- John Bellamy Foster, Fred Magdoff, "The Great Financial Crisis"

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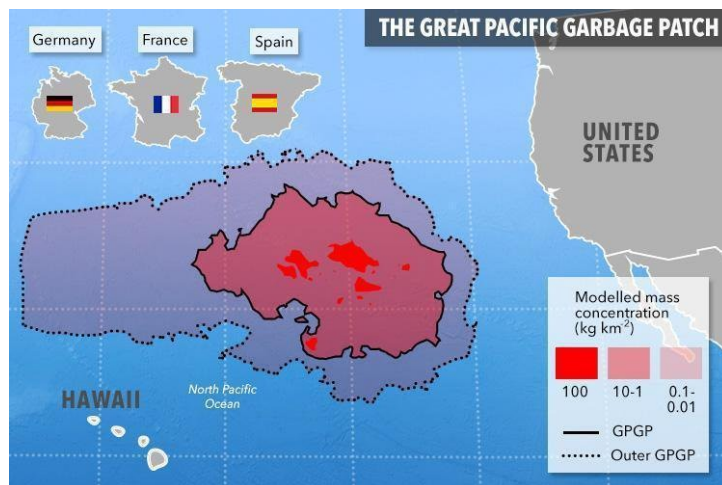
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A PLASTIC OCEAN

The Great Pacific Garbage Patch is getting greater. Twice the size of Texas, the floating mass is 16 times larger than previously thought, carrying about 79,000 tons of plastic, according to scientists who carried out



Depiction <https://twitter.com/americanindian8/status/988496477671505920>

an aerial survey.

This discovery, published in the journal, Scientific Reports, reveals that this patch is growing at an "exponential" pace.

The GPGP is an accumulation of plastic products that has built up in the Pacific between California and Hawaii. Much of it is hidden from the naked eye because the plastic has been broken down into smaller and smaller bits over time. Laurent Lebreton, an oceanographer with the Ocean Cleanup Foundation based in the Netherlands said: "It's frightening because we are so far from any mainland or island. The plastic is a reminder of what we are doing to the seas."

Researchers have tried to figure out how big a problem the GPGP is by dragging net through the patch and sampling plastic they find. This, though, only gives a partial view, so Lebreton and his colleagues conducted aerial surveys, while also sending boats to sample the debris.

The researchers split the plastic into four categories: microplastic (.0005-.5cm); mesoplastic (.5-5cm); and megaplastic, which is bigger than 50cm. Most of the plastic came from the middle two categories.

Attention had been called ten years ago and repeatedly ever since and nothing has been done about

it. The seas are a place where the capitalist class dump waste cheaply and, furthermore, would be expensive for it to clean up. So it's pointless looking for the answer within capitalism.

Don't Hold Your Breath

Any changes to Canada's laws on Pollution will not be made till after the next Federal election.

On June 29 Environment Minister Catherine McKenna responded to 87 recommendations made by the House of Commons environment committee a year ago on changes they feel should be made to the Canadian Environmental Act (CEPA), which officially, if in no other way, protects human and environmental health through such things as chemical management and air pollution strategies.

In a letter to the committee, McKenna said the government agrees with the intent of most of the recommendations, but the legislative agenda can't accommodate another bill right now – meaning they're too busy to pass a bill which may do a lot of people some good.

She said the government will pass a bill as soon as possible in a future parliament. In the meantime it will consult widely on how to update the legislation. A future parliament probably means there won't be any changes concerning the environment till after the next election, scheduled for October 2019.

McKenna said the government is trying to do things that don't require legislative amendments such as mandatory product labeling when a toxic is

present and considering children and pregnant women when assessing how a chemical should be managed (ain't these guys all heart?), but she is not yet ready to pass into federal law the right for everyone to live in a healthy environment.

The act, known as CEPA, must be reviewed every

five years and that was done in 2016 by the committee. Does this mean we have to wait a further 3 years until 2021? Environment groups were very pleased in June 2017 when the committee recommended putting the right to a healthy environment into CEPA and they believe the committee report laid out a number of solid recommendations to improve things such as air and water quality in Canada. McKenna intimated that some of these ideas will be adopted.

The recommendations include amendments to the act to give cabinet more authority to demand data and testing results on products to help assess their risks to Canadians and that the act require all products containing hazardous substances to have mandatory warning labels.

In the year since the report was made public a number of different groups have given it their support. In February more than 500 doctors and scientists in Canada asked Prime Minister Trudeau to amend the law to put responsibility on companies to prove their products are safe for people and the environment, rather than having scientists prove they are not – which is ridiculous as companies will say anything to get their products to market.

It's obvious that any changes, if any happen, will be made 2 years after the committee's report. This doesn't mean Trudeau, McKenna and their partners in crime don't care, because they care enormously – about the interests of Canadian capitalism, to protect and advance it. If they really cared about the working class in Canada they wouldn't be dragging their feet in this matter. One can safely predict that no new law will be passed that hinders Canadian capitalists from making a profit. As for dragging one's feet, the working class all over the world should stop doing that and abolish capitalism so we can all live in a healthy environment.

Turkey from Within: A Marxist Introspection

My visit to Turkey this year gave me a unique opportunity to understand why things have been the way they are. I have been working at the Centre for Mediterranean Studies at Medipol University in Istanbul. I consider myself very lucky to be able to spend time with renowned political science professors. Their perspectives informed by the current events and



Image /www.cbc.ca/.../air-pollution-results-in-7-700-premature-deaths-in-canada-each-ye...

traditional tendencies of the population in Turkey, made me realise why we cannot be on the same page with most people.

A study of conservatism in Turkey reveals that people here do not like drastic changes. They despise top-down reforms. They do not react favourably to any changes regarding the spheres of religion and family. That is any reformation in religious area and government interference in family life is seen with great suspicion. This is so important that even a seasoned politician who has been re-elected many times, such as the current president, thinks twice before suggesting any type of change.

Under its modern facade, as understood, Turkey has been a country where tradition and family as well as the government and authority have been considered sacred. This notion of sacredness places a special value over land, the state and the common national identity. Not only that but also there has been a strong NATO, USA, and European influence in politics (anti-communist expectations). Or I should say there had been.

Since the failed coup attempt of July 15, 2016, nationalist and religious foundation strengthened with an anti USA and Europe sentiment, created an altogether different setting which needs continuous assessment. Yet it is not hard to see that the coup attempt brought together many people despite nuances in their political and religious tendencies. Thus today we are looking at a different type of nationalism and religiosity in Turkey.

How would Marxist tradition assess the current situation? There has never been a genuine socialist front in Turkey. Most communists were influenced by state capitalism of Russia and China. Even if there were genuine socialists, they must be so tiny a faction that they are not even mentioned. The coup attempt created an atmosphere where notions other than nationalism and moderate Islam have been questioned even by those who are not highly educated. Thus any ideology no matter how beneficial will find only disinterest to put it lightly.

Here we see historical processes are at play. We understand that each nation is at a different stage in their liberation and outside forces only thwart the growth of genuine ideologies. Those ideologies are born out of necessity and they gain stronger roots because they are local. It seems that Turkey will have to find its ideology that will best serve its people. This will take time, just as the renaissance

and reformations in Europe. It will take time but people will find better ways to live together, share and enjoy the products of their labour.

Until then we will continue talking about socialism. The topics here will be different than those that are talked about in North and South America. That is for sure. But there is another important lesson here. Unless we live in one part of the world (that we think must be liberated), we know nothing about their struggle and the most pressing issues for its people. This summer's project with young bright fellows made me realise that each nation has its own path to liberation and there is no one-fits-all solution despite many of our similarities. We have to let them figure out. We have to encourage them to read and learn more so that they have a better perspective. And that is all we can really do and will keep doing.

It Never Changes

There are 60 million refugees in the world now, which has created an enormous problem for the administrators of capitalism, who are unable to provide them with jobs or accommodation. It's easy enough to overlook a few among the many, but the plight of the Yazidi, deserves some interest.

Many may not know of the existence of this Middle-Eastern minority, even though they have been in existence for 6,000 years. It's not clear whether they are a distinct ethnic grouping or an offshoot of the Kurd's. There are between 12,000 and 15,000 in Syria and are also spread throughout Armenia, Turkey, Iran, Iraq, and

Georgia, and going from the premise of one can be in the wrong place at the wrong time, get caught up in whatever turmoil these countries experience.

Though as

Socialists we have no brief for any religion, it may be as well to mention that the Yazidi's faith, which forms a large part of their world outlook, is monotheistic, non-proselytizing, peace loving with enmity towards none.



Image www.voanews.com/a/yazidis-suffering-years-after-islamic-state-genocide/4339854.html

The Yazidis are presently enduring a genocide that both the Canadian Government and UN admit meets the UN's criteria for a genocide. Nor is this the first: according to Mizra Ismail, the chairman of the Yazidi Human Rights Organization-International, it's the 74th! This includes having lost 350,000 alongside the Armenians at the hands of the Turkish capitalists between 1914-1918.

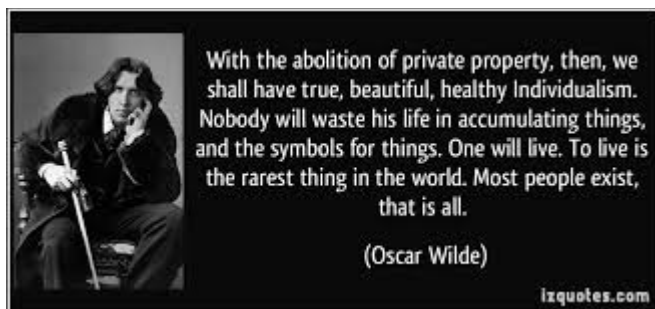
In 2014 ISIS invaded the province of Syria where most of the Syrian Yazidi live. The Kurds who ere given the repsonsibility of protecting them fled, leaving the Yazid completely defenceless. Thousands were killed and many young women forced into sex slavery and still are, 3,200 all told.

One Yazidi are in refugee camps and have no status with the UN group tasked with processing claims. Thy were told they would have to wait until 2022 just to go through the interview process stage.

As for the answer, "Where can they go," it's no where. The Canadian government said it would accept 1,000 Yazidi people in 2017, but did not meet its target and has no plans to accept anymeore. There are about one million Yazidi, but since nearly all are in the Middle-East there is no world-wide network of co-religionists to offer sanctuary – a strange word to use under capitalism. Sinjar, their ancestral home, is still a war zone and is uninhabitable. The Iraqi government, true to form, doesn't care about them.

So who does care? And, if anyone does, where can they go?

We Socialists care, but understand nothing really changes under capitalism; the flight of defenseless people from genocide has been going on for as long as societies based on private property ownership has been in existence. For the underprivileged, which is nearly all of us, there is no place over a horizon to go when things go from bad to worse. We must all stop running and make a stand: the only one worth making and rid the world of the despicable economic system that condemns people like the Yazidi to the horrors they are enduring.



The Pocket Watcher

Beware the man with pocket watch,
He wears it in his pocket;
You will not find it in his crotch
Nor in his big fat wallet.

He is the man who wears his wealth
With fob in proud display,
Pretends his money is his health
And kneels for more to prey.

T. Goodgerhill



Jayne Bird

Conscientious Objection: Recognized in South Korea

An article published on War Resisters' International website (<https://www.wri-irg.org>) gave news of change in regulations regarding military service in South Korea. Constitutional Court in Korea ordered the introduction of alternative (civilian) services for those who do not want to serve in the army for various personal reasons. The decision was seen as a positive development by World Without War, Centre for Military Human Rights Korea, Minbyun Lawyers for a Democratic Society, and People's Solidarity for Participatory Democracy.

I personally respect conscientious objection on humanitarian grounds as a sustainable peaceful stance. The more the youth understands the true motives behind war, the more they are going to refuse to take part in this most grotesque art. Greed for money and resources and disregard for humanity lies on the foundation of the

system we live in. In many parts of the world, the youth manages to save themselves from the clutches of nationalism or patriotism and cultivate more humanly love and care for their brothers and sisters from other cultures, traditions and religions.

Of course the evil warmongers do not rest. The World continues to develop and produce new weapons everyday. Martyrdom has always been applauded. Yet this worship of dead bodies and killings of millions indicate one thing only: the World is run by sadist and necrophiliac people. Those who call people for war never goes to fight the war themselves. They send young men away. They rip them away from their home, families and other loved ones. Those who return from Afghanistan and Iraq continue to suffer from Post-traumatic Stress Disorder. Some soldiers kill themselves because of the moral injury they receive.

As socialists, our position has been and must always be opposition to war and armed conflict in any manner no matter where it occurs. Global disarmament, though highly idealistic, must be the next step for humanity.

Acceptance of conscientious objection for alternative civilian service is a small victory. But those small victories make the big ones possible. My respect goes for those who fight for the civilian service in those countries where the military service has been mandatory. Good for South Korea! Now let us hope that it spreads to other countries and generalizes clearer headed thinking to chucking capitalism altogether!

What a Wonderful World

On two matters we can be all in agreement: the world is a terrible mess and certain should be done about it P.D.Q. The disagreements are over exactly who should be doing them, but first let's take a look at this old world of ours.

The land, sea and air are constantly being polluted. Global warming is changing the environment. Already the gulf stream has been diverted by ice by 30%

Refugees are fleeing war torn countries in such numbers that the governments of countries they flee to can't handle them.

Epidemics are rife and to such an extent that some are resistant to anti-biotics.

Women, including young girls, are being raped in warring African countries.

About a fifth of the world's population live in squalor

and without access to clean water or sanitation.

The middle-east is a powder keg with no solution in sight and war continues in Afghanistan. Terrorist attacks continue relentlessly.

Owing to the destruction of the atmosphere there are floods all over the world which are greater and more frequent than at any time in recorded history.

The rate of crime is steadily growing in major metropolitan areas. A typical example being Toronto which used to be known as Toronto the Good, because of its low crime rate.



Image <http://buddiesinbadtimes.com/event/toronto-the-good/>

Russia has sold nuclear weapons to Asian countries which hardly bodes well for the future.

The rates of drug and alcohol addiction, spousal and child abuse

continue to grow all over the planet.

The suicide rate is also climbing, a sad reflection of life under capitalism.

Present day technology, which could be used for prosperity, has caused many to lose their jobs. That there is no longer any such thing as a secure job has created such insecurity it's no wonder so many crack up and see shrinks.

With inflation running high and the markets being so volatile nobody knows what the near future of the economy will be, let alone the distant future, but we can be sure it won't be good.

The minority of countries where some form of democracy exists are having freedoms eroded, like measures in the US introduced after 9/11 and the surveillance techniques the authorities are using in the UK. In Turkey Mr Erdogan seems hell bent on



Image <https://publicautonomy.org/2014/11/24/exploitation-domination-oppression/>

becoming a dictator.

Unions, which have helped improve working and living conditions for their members are now struggling to do so. They function better during the boom periods of capitalism and since we're no longer in one see their memberships decline.

Here in Canada a well-meaning Prime Minister is confronted with the problems of US introduced tariffs, inflation running at more than 2% per month, refugees fleeing from the US, problems including crime and suicide among indigenous Canadians and the need to find markets for Canadian products.

Not exactly a pretty picture!

So what then can be done?

One thing that will not be is the heads of the world's governments getting together and saying, "C'mon folks we've got to fix this mess." All of them are responsible to the interests of capitalism in general and the capitalist class in particular in the various countries they represent as well as the global corporations more wealthy and powerful than countries they exist in. Whenever they make a treaty to reduce global warming the biggest polluters refuse to sign.

This does not mean nothing can be done. They will all be solved by a fundamental economic change in the base of society. The three main characteristics of capitalism are the ownership of the means of production and distribution by a minority of the world's population; the consequent wage-enslavement of the workers who have no recourse but to sell their various abilities to the capitalist class and its production with view only of profit.

Only by changing this through the establishment of a society where the world's wealth is owned commonly, where production meets human need instead of speculation for profit, will the above problems be resolved – a resolve that can happen as soon as people collectively decide they want it. Organize to establish it – we have a world to win.



Cradle To The Grave

I am an old age pensioner
And finally got my loot;
Wages deferred invested
Until I got the boot.

A paltry sum each month
Allows me to get by
Hidden in a garret
So they can't see me die.

There is a crisis coming
They tell us every day;
The state is almost bankrupt
And can't keep on this way.

Youngsters buckle down,
Your money you must save:
Even if there is no work
It's your cradle – and your grave.



Oluwagbemiga Isaac

T. Goodgerhill | Citizens of the World

OBSCENE AND HEARD

A new report issued by the real estate research firm Reis shows that malls in the US are struggling to survive in this era of online shopping, changing tastes and an overabundance of retail competition. The national mall vacancy rate reached 8.6 per cent last quarter, up 0.2 per cent from the start of 2018. The rate is higher than it has been since 2012, when retail was recovering from the recession. Primarily due to online shopping, such stores as Toys R Us and Bon-Ton have closed stores or been forced into bankruptcy, leaving thousands of workers jobless. Another case of one of capitalism's glaring contradictions - machinery that creates abundance has left us in want.

It may seem laughable that only 5 workers would show up for a union called protest, but the reason they did isn't. The protesters work at Fiat Chrysler Automobiles in Italy and protested the signing of Soccer star Cristiano Ronaldo by the Juventus Soccer Club, which

is owned by the Agnelli family which also Fiat. On July 10 Real Madrid sold Ronaldo for \$154 million Canadian. The bitterness of the union USB is based on the fact that workers at Fiat have made, "huge economic sacrifices", and have been facing lay-offs over the years, while the Agnelli's spend a fortune on a player. Under capitalism money counts, people don't.

The Toronto Star of July 17 included an article about Adrienne White, a glaciologist from the University of Ottawa who has studied the melting of glaciers in Ellesmere Island in Northern Canada. White has catalogued the condition of 1,700 glaciers both on the ground and from satellite imagery. Out of 1,773 glaciers, 1,353 shrank significantly between 2000 and 2016. The Canadian Arctic is experiencing some of the fastest climate warming anywhere on Earth. The average temperature on Ellesmere Island has increased by 3.6 degrees. Data from other points in the Arctic suggest rising temperatures mean the elevation needed for snow to last through the summer has risen by 300 meters. The prospects for the future look gloomy, unless something is done to reverse it soon and that will not happen within capitalism.

Toronto's booming downtown development is threatening the future of the city's thriving convention business as mid-priced hotels are being converted to condo's and others are being re-branded and renovated to justify higher nightly rates. A recent Real Estate Report revealed this and the fact that Toronto is losing market shares to other cities, especially Las Vegas. It put Toronto's 44,000 hotel rooms against 167,000 in Las Vegas, 117,000 in New York and just over 50,000 each in Boston and Miami. Toronto risks losing 2,500 union jobs warns a report issued by the hotel workers union. Under capitalism someone always loses.

An estimated 600,000 people developed or required treatment for multi-drug-resistant tuberculosis in 2016, according to the World Health Organization's most recent annual report on the disease. Drug-resistant TB wrecks havoc on the body. Infected people cough so violently they spit up blood and pieces of their lung lining. Their chest aches and fever spikes. Their body weight plummets and they soon become close to skeletons. Drug-resistant TB is the world's deadliest disease. It develops when bacteria that causes TB stops responding to drugs used to treat it and can spread

through the air when those infected cough. By 2050 the disease is expected to account for one quarter of a projected 10 million deaths world wide from all drug-resistant infections. The capitalist class are not going to spend millions of dollars on research to find stronger drugs unless they will see a considerable return on their investment. Nor will they do anything to abolish the poverty within which TB, drug-resistant or otherwise. Only a Socialist society can do that.

Medical malpractice cases take too long to get to court and cost too much according to a report commissioned by the Ontario government. The report issued on May 4 and authored by retired judge Stephen Goudge, said it takes close to seven years for cases to make their way through courts and almost five years to reach settlements. For years victims and lawyers have raised concerns about the delaying tactics of the Canadian Medical Malpractice Association (CMPA), which supplies lawyers and pays the legal bills for lawyers involved in medical malpractice lawsuits. Victims lawyers have argued that, with its \$4 billion war chest the CMPA drags out cases unnecessarily, and that denied the compensation they need, innocent patients face serious financial problems. This is obviously, a poor persons problem and is just another case of the little guy getting screwed.

Otto Kirchheimer's "catch-all party" concept

Otto Kirchheimer (1905-65), a German-American political scholar, was widely known for his concern of the development of the "catch-all people's party", and wrote many literary publications regarding the transformation of the political state, into a more socio-economic bureaucratic state in the early to mid 19th century. His anxiety about modern democracy, which seemingly upheld the idea of public admittance, but withdrew itself from public interference is an all too common and visible corrupt intertwining of politics and the economic system of capitalism.

"What he saw as the vanishing of principled opposition within parliament and society, and the reduction of politics to the mere management of the state. This leads to collusion of political parties and the

state, severing of the societal links of party organisations, and erosion of the classic separation of powers. Vanishing opposition, cartelisation and professionalisation of politics pits citizens against a powerful state, which increases political cynicism and apathy."

What Kirchheimer believed was that political parties were becoming less interested in keeping up public involvement by increasingly prioritizing their loyalty to the economy with for-profit corporations. The party themselves would maintain their ideological positions by separating the involvement of the entire membership by the concentration of power at the leadership level (and upper managerial members) to maintain the goal of the party while depoliticisation and apathy of the lower members without diminishing it through individual member thoughts and beliefs for the direction that party should take. With a more centrist view, these parties could then use commonality goals to further their public support, and with these 'tactics' to gain more support from the working-class, making it increasingly difficult for opposition parties to arise to combat the "status-quo". These centrist positions also makes it increasingly difficult for the working-class to form their own opinions on social and economic changes they wish to see, so instead they vote for the party which closely resembles their personal beliefs.



Image <https://www.opendemocracy.net>

We must also remember, after the so-called "left-wing" opposition parties, that of the Bolsheviks in Russia and the German Workers Party that gave the rise to Hitler, many western nations sought to distance themselves from any potential rise with radicalization of left-leaning parties. This, in part, was the rise of a more centrist view on political intertwining of both Liberal and Conservative policies, thus creating a void between them and any oppositional plans to build a movement against the bureaucratic state. It is because of this centrist socio-economic structure that many voters have felt disconnected from politics or any one party in general, thus voter turnout has been below

70%, dipping even below 60% in 08' in Canada and even below 50% in America in 96' due to the fact many feel either side might "do good" or "do bad", so voting isn't felt as necessary.

If we can gain anything from Kirchheimer and his "catch-all party" concepts, let it be this: the political parties we know and have come to trust to represent [us] the working-class is a concoction within the political realm of bureaucratic rhetoric and by the parliamentary destabilization of democratic mobilization of the working-class. The vanishing of opposition parties allows these centrists to mobilize for a more tolerant anti-democratic move to conceal their blatant depoliticisation forcing the working-class to vote for the 'easy way out' and not have to think about what exactly is going on behind closed doors. These parties are not, and do not represent the betterment of the working-class as a whole, but of the continual division of the entirety of the constituency and by the maintenance of the economic bureaucratic state and the primary goal of these political parties is, winning the next election.

As socialists, we understand the rhetoric these parties include in their speeches to the working-class to incite support "Lower taxes! Better wages! An economy that works for us all. Raise the middle class families", but also divide with slight distinctions based on differing ratios of social and economic balances. This all resonates to most working-class families, but ultimately fails to deliver as the socio-economic bureaucracy of the parties loyalty lies with the corporate 'welfare state', and their ties within the economic system to ensure only the wealthiest can benefit while creating misinformation and misconception with the voters giving the visage that "Our party, is your party". As long as workers take this 'easy way out' and not think for themselves, and allow the professionalization and depoliticisation and personalisation of politics, the working-class will never reach a state of prosperity.

~ Dylan Muirhead

<p>To become a member of The Socialist Party return this form to the Socialist Party of Canada Box 31024 Victoria BC V8N 6J3</p> <p>Name</p> <hr/> <p>Address</p> <hr/> <p>Email</p> <hr/>
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Depiction <https://aestheticide.com/2016/11/10/make-tragedy-farce-again-the-18th-brumaire-of-donald-trump/>

Karl's Quotes

Too many people view historical events as the result of this or that great or not so great person, like “Were it not for Gandhi the British would still rule India,” or “Had Hitler not come along when he did there would have been no W.W.2.” The truth being that the British could no longer afford to maintain their troops in India. They tolerated Gandhi because they didn't want another uprising like 1857 again, in which they were nearly driven out of India. If Hitler had not existed, Goebels or Streicher, both of whom led anti-semitic parties in the 1920s that merged with the Nazi's, would have.

Dynamic individuals do not bend and shape history as they see fit or unfit. As Chas Marx well points out:

“Men make their own history, but they do not make it as they please; they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past. The traditions of all dead generations weighs like a nightmare on the brains of the living. Just as they seem to be occupied with revolutionizing themselves and things, creating something that did not exist before, precisely in such epochs of revolutionary causes they conjure up the spirits of the past to their services, borrowing from them names, battle slogans and costumes in order to present this new scene in world history in time honoured disguise and borrowed language.”



K. Marx 1852, *The Eighteenth Brumaire of Louis Bonaparte*

True Friend of Workers Ginger Goodwin 1887 – 1918

We laid a wreath at Ginger's grave this past June, marking 100 years since Ginger's murder by Dominion Police – a murder that triggered British Columbia's first general strike.

Ginger ran on three occasions for the Socialist Party of Canada in the Comox Valley region of British Columbia, fielding a popular vote of just under a thousand votes on each occasion – no small feat in a town of three thousand five hundred workers.



<https://www.revolvyy.com/page/1918-Vancouver-general-strike>

Like all SPC members in those early days, Ginger worked and lived along with his sister and fellow workers, working long shifts in the coal mines and educating his comrades in economics, history and writing in evenings.

Ginger was popular in his community, a good dancer so we learn, as well as a lover for football, or soccer as it now known.

His death sentence by the state was for his skill at organizing unions, including aiding carrying forward a strike vote at Trail BC to shut down a smelter important to the war mongers needing raw resources for cannon fodder killing workers in the First World War.



It brings small cheer to members of the contemporary SPC that Ginger's legacy rallies workers to this day honouring the struggle for worker freedom



and those that also died at the hands of the profiteering swindlers running unsafe mines -- swindlers who not only owned the means of life but chartered the province to be a Masters-Servants' mecca for capital dominating labour.

We in the SPC hold hope that one day the many labour unions that decend upon Ginger's grave year after year grow to understand their plight with capital will not end until capitalism itself does, and that workers themselves must bring this about.

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Socialist Party of Canada

Object

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

Declaration of Principles

The Socialist Party of Canada holds:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labour alone wealth is produced.
2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce and those who produce but do not possess.
3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. That this emancipation must be the work of the working class itself.
6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into an agent of emancipation and the overthrow of plutocratic privilege.
7. That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. The Socialist Party of Canada, therefore, enters the field of political action determined to wage war against all other political parties, whether alleged labour or avowedly capitalist, and calls upon the members of the working class of this country to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labour, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

IMAGINE

